THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (PSALM 37 : 3).

No. 2, Vol. LXXVIII. Thursday, January 13, 1916. Price One Penny.

THE LORD'S SUPPER.

I. THE INSTITUTION OF THE ORDINANCE.

IN the New Testament there are at least five texts directly bearing on the Lord's Supper. They are:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26: 26-28).

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many" (Mark 14: 22-24).

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22: 19, 20).

"I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break,is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (I. Cor. 10: 15-17).

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever

shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I. Cor. 11: 23-29).

The ordinance was instituted on the occasion of the last celebration of the Passover, by our Lord and His disciples. It may be necessary to recall the Jewish method of observing this commemorative and typical ceremony at that time.

It was customary for the males of the family to meet in the evening of the appointed day to partake of that sacred meal. After having washed their hands and feet, they placed themselves at the table, reclining on couches. In earlier days the passover was eaten by the participants standing, as if they were about to begin a journey (Ex. 12: 11), but later the reclining position was chosen, because the people had entered the land of rest. There was, however, no divine authority for this change.

A cup containing wine, well diluted with water, over which this blessing was pronounced, "Blessed be He that created the fruit of the vine," was first passed round to each guest. The roasted lamb, unleavened bread, and bitter herbs, as prescribed in the law, and other kinds of food were then placed on the table. He who presided distributed pieces of the lamb and the bread. All the meat had to be eaten.

After this first course they again washed their feet. They were then ready for the second course. This consisted of bitter herbs, with a kind of sauce made of bruised palm branches, berries and vinegar. This sauce was called *haroseth*. It represented the bitter experiences of the Israelites in Egypt. After this course the cup of wine was passed for the second time. Then the head of the family, who presided, divided a cake of bread into two parts. One he covered with a napkin; the other he distributed, saying, "Blessed be thou, O Lord, our God, the King of the whole world, in the eating of unleavened bread." When this part of the bread was eaten, he took the part that had been reserved and broke it into as many pieces as there were persons present. At this time someone of the company asked for an explanation of this service, and the head of the family replied, "This is the bread of affliction, which our fathers ate in the land of affliction. Let him that is hungry come and eat the passover; let him that hath need come and eat the passover; for this passover is our savior and our refuge." Or, he expounded Dent. 26: 5-9:

"And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our

labour, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey."

Then he took the cup again, tasted it, and presented it to each, saying, "Blessed be thou, O Lord, our God, King of the world, who hast created the fruit of the vine." This third cup was known as "the cup of blessing" (Ps. 116 : 13; I. Cor. 10 : 16).

Before the company separated, the cup was passed round once more, and the great Hallel, or Hallelujah (Psalms 113-118), was sung.

Hale and other Biblical scholars consider that the institution of the sacrament was as follows:

When the roasted lamb and other dishes had been placed on the table, our Lord and the Twelve, took their appointed places, whereupon He remarked that He had earnestly desired to eat this passover before His departure (Luke 22 : 15). Then He passed the cup the first time, having pronounced the usual blessing. The lamb was eaten next. This course finished, Jesus washed the feet of the disciples and explained the meaning of that sacred ordinance, and warned them against vain ambition. He also told them they were not all clean (John 13 : 11). alluding to Judas, and spoke of the kingdom which He had appointed to them (Luke 22 : 28-38).

After the washing of feet and this discourse, they took their places at the table again, for the second course, and our Lord said, with unmistakable plainness, that one of those present should betray Him. This caused consternation, and all the disciples, including Judas, asked, "Is it I?" To Judas He said, "It is" (Matt. 26 : 25), but this answer escaped the rest of the Twelve. Peter then beckoned to John, who had the place immediately in front of the Lord, to ask Him who was meant. He did so, and the Master replied, that it was he to whom He should give a sop, whereupon He dipped a piece of bread in the *haroseth*, or sauce, and gave it to Judas. John says, "And after the sop Satan entered into him," and Jesus said, "That thou doest, do quickly" (John 13 : 27). Judas now left the room.

The Master then took the bread which had been put away in a napkin, blessed it, brake it, and gave the disciples. He likewise took the cup of blessing, and passed it, after having given thanks. When all had partaken thereof, He explained, perhaps in answer to the usual question, What does this mean? the symbolical meaning which, from now on, should be attached to the eating of the broken bread and drinking of the consecrated cup. Hitherto that broken bread had been, or represented, "the bread of affliction, which our fathers ate in the land of affliction;" henceforth it was to be the symbol of His body, as He said, "This is my body, which is broken for you." Up to this time the cup of blessing had been a reminder of the goodness and mercy of God, who, in accordance

with His covenant of old, had brought His people to the promised land; now it was to be a symbol of a new covenant: "This cup is the new testament in my blood." And thus our Lord indicated the completion of the old dispensation and the beginning of a new.

After this ordinance had been instituted, Jesus delivered the affectionate and deeply fascinating discourse, recorded by John (13: 31, to 16: 33), and offered the prayer (John 17) which has been called the *Prayer of the High Priest*, in which He asks for Himself: that He may be glorified and thereby glorify His Father; for His disciples: that they may be kept from falling and become one, as the Father and the Son are one; for the converts in all ages: that "the love wherewith thou hast loved me may be in them, and I in them." After this prayer they sang the great Hallelujah (Matt. 26: 30), and then the Master took His disciples over the brook Cedron to the slope of the Mount of Olives, where they entered a grove called Gethsemane.

At first the followers of our Lord observed the ordinance daily; they met every day in the courts of the Temple, where they listened to the teachings of the Twelve, and then they partook of the Lord's supper and prayed in the private houses (Acts 2: 41-47). But soon the sacrament was distributed only on the first day of the week, when the disciples held their regular meetings (Acts 20: 7; I. Cor. 16: 2). This day was called the Lord's day (Rev. 1: 10), and it was observed by His followers as such.

II. Love Feasts.

In the earliest days of the primitive church, a so-called love-feast, *agape*, was held in connection with the celebration of the sacrament, analogous to the passover. To these meals all the members were invited, and the poor were provided for by those who had means. At these gatherings contributions of money were also made and placed in the hands of the presiding elder, or bishop, for the maintenance of widows and orphans, for the care of the sick, and for such aid of prisoners and strangers as might be required and could be rendered. Money was also freely spent on the purchase of the freedom of slaves. Tertullian says of these love-feasts:

"However much it may cost us, it is real gain to incur such expense in the cause of piety: for we aid the poor by this refreshment; we do not sit down to it till we have first tasted of prayer to God; we eat to satisfy our hunger; we drink no more than befits the temperate; we feast as those who recollect that they are to spend the night in devotion; we converse as those who know that the Lord is an ear-witness. After water for washing hands, and lights have been brought in, every one is required to sing something to the praise of God, either from the Scriptures or from his own thoughts; by this means, if any one has indulged in excess, he is detected. The feast is closed with prayer."

From I. Cor. 11: 21, II. Peter 2: 13, and Jude 12, it appears that

the love-feasts very early became occasions of revelry. The rich consumed their own food and let the poor go away hungry. Some of them drank to excess, and, as a consequence, indulged in sensuality. The Roman authorities suspected that these love-feasts were held for political purposes. About the middle of the second century they were, for these reasons, separated from the sacrament. The latter was frequently celebrated before day-break, to escape the notice of persecutors. Finally, the love-feasts were discontinued.

III. Significance and Benefits of the Ordinance.

If we read carefully the Scripture texts relating to the Lord's supper, already quoted, and those contained in the Book of Mormon and Doctrine and Covenants, and especially III. Nephi 18: 1-14; 20: 3-9; Moroni 4 and 5; Doctrine and Covenants 20: 40-79; 27: 2; 59: 9, 12, we notice the following divine instructions concerning this ordinance:

1. The emblems used when the Lord's Supper was instituted were, undoubtedly, unleavened bread, and wine diluted with water, for such bread and wine were used by the Jews when observing the passover. There is, however, no special significance in the kind of bread, nor in the kind of wine used, but the essential part is the breaking, blessing, and eating of the bread, and the blessing and partaking of the cup.* Whether the bread is leavened or unleavened; whether the cup contains wine or water, or both, is not essential. This the Lord has clearly revealed in our day, when He says:

"It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory" (Doc. and Cov. 27: 2).

By this revelation is settled the great controversy which arose in the twelfth century between the Greek and Latin churches: the former prohibiting the use of unleavened bread as a remnant of Judaism, and the latter insisting that only unleavened bread was allowable. It also removes the objection raised by the many excellent men and women who declare that, under modern conditions, even the taste of an intoxicating beverage may be a dangerous stumbling-block; for it permits the use of pure water instead of the water mixed with wine which the Jews drank with their meals.†

---

* It should be noted that, although we know that our Lord used wine and water when He instituted the sacrament, wine is not once mentioned in the account given by any of the evangelists, nor by Paul. They all mention the *cup*, but not its contents.

† In Palestine, fresh, cool water was scarce. The stagnant, tepid fluid, carried about in skins, was rendered more palatable, and, from a hygienic point of view, safer, by the addition of a little pure wine, than it was without it.

Modern revelations say nothing especially about the use of wafers instead of bread, unless, when our Lord says, "It mattereth not what ye shall eat," He gives permission to use flour under any form; but that seems hardly consistent. When He instituted the sacrament He broke bread, distributed it, and said, "This do in remembrance of me," and it can hardly be said that the distribution of wafers is "breaking bread." A wafer is not even bread in the ordinary sense of the word. It is not used for nourishment.

(TO BE CONTINUED.)

MAN'S RELATIONSHIP TO DEITY.

THERE are many contending opinions throughout Christendom concerning the creation of the earth, man's origin, and his relationship to Deity. There are schools of philosophers, men eminent for learning and intelligence, who have exhausted all their ingenuity in the futile endeavors to give an answer compatible with reason and in harmony with the revelations of God.

Of the various opinions, the most absurd is one which claims to accept the Scriptures as the guide in all things. Those who hold the opinion referred to maintain that, "God created the earth in six days," of twenty-four hours each, and that, too, out of nothing. In the light of reason and experience this theory must be discarded by every rational, thinking person.

That Adam and Eve were created in the same manner, "not having a previous existence," is equally erroneous. There is nothing in the scriptures to warrant such ideas. Man's discovery of fossilized animal forms which ante-dates Adam's time, is proof that life existed before Adam's appearance on earth. To maintain that God created the universe out of nothing, is going beyond reason. It is a demonstrated fact that from nothing, nothing comes.

The decree went forth from God at the beginning, that everything that had been created spiritually would be created naturally on the earth, each after his kind (Gen. 1: 24). The law of nature is that like begets like, and in this manner the race of man, "with the rest of God's creation, has been perpetuated, beginning with our first parents." The futile attempt to deviate from this divine law, to any considerable extent, has perplexed even the adherents of the theory of evolution.

When, in our observations, we note the great workmanship of God, earth in her grandeur, with everything needed for the comfortable abode of man; his dominion over the living things of the earth, even the most ferocious and powerful beasts, which submit to his superior knowledge, and are tamed and trained to obey his commands, as the domesticated animals are to minister to his well-

fare and help him lift the burden of his load, then we must give God the glory and honor. "What is man that thou art mindful of him, and the son of man that thou visitest him?" (Psalm 8: 5). Who is man that he should be ordained with power, having dominion over all the works of God, all things being put under his feet? The Latter-day Saints answer that interrogatory by affirming that man is actually the offspring of God. We hold that God is the Father of the spirits of all flesh (Num. 27: 16), and He, like our earthly father, is considerate of His children. He communes with those who are worthy, revealing His mind and will unto them to aid Him (God) in the fulfilling of His purposes in bringing about immortality in order that His children might become like Him (Matt. 5: 48). Consequently, He has blessed them above all other creatures, and has made them only a little lower than the angels, giving them every advantage possible, that they might eventually attain to His (Christ's) stature (Eph. 4: 13). "God that made the world and all things therein * * * giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation (Acts 17: 24-26).

The learned physicians, who understand very well the mechanism of the human body, and the function each part plays in sustaining life, are perplexed to account for the transition that has taken place, and that which, "sooner or later," befalls all mankind. This change confirms the words of the writer of Ecclesiastes: "The dust shall return unto the earth, as it was, and the spirit unto God who gave it" (Ecc. 12: 7).

Untold millions "who have been born in the earth," have gone through the ordeal called death, their mortal body and spirit being separated, and are now anxiously awaiting the resurrection day, when they will be again reunited. This union by all means must take place before the great work of God can be accomplished. They, though apart, must be inseparably connected, as the Prophet Joseph Smith declared, before there can be a fulness of glory in heaven.

Not until men accept the revelations of God and live in harmony with His teachings, will they understand fully their relationship to Deity.

Wisbech. JOHN G. BULLOCK.

"WE may entertain," says Andrew Norton, "very false notions about the nature of repentance. Repentance is something more than sorrow for past sins. Mere sorrow for past sins, considered by itself, is without value or efficacy. True repentance is a change of character from bad to good."

THURSDAY, JANUARY 13, 1916.

EDITORIAL.

RULES FOR LONGEVITY.

In the early age of the human race, man, as is well known, lived to a very high age. Our ancestor, Adam, was nine hundred and thirty years old at his death, and Methuselah nine hundred and sixty-nine years, and many others counted their years by centuries.

The cause of this longevity is not known. Did the eating of the fruit of the Tree of Life, to which Adam had access before his expulsion from the Garden, produce this effect upon himself and his descendants for several generations? Or, was the atmosphere, in that early age, pure and free from the microbes to which physicians, in our day, ascribe so many ailments and diseases? Or, did our first parents live so strictly in accordance with the laws of nature, with regard to food, fresh air, exercise, morality, etc., as to thereby insure health and long life? On these questions there are only surmises. But, beyond doubt, premature death is unnatural.

There are some, even in our day, who attain the age of a hundred years, and more, and scientists have tried to find the secret of their length of life. Dr. Virgil A. Davis, of Kansas City, Missouri, U.S.A., has just completed a twelve months' investigation of that fascinating subject. The press reports say that he interviewed no less than one hundred and seven persons of great age. The oldest woman he saw was Mrs. L. E. Killcrease, of Pine Hill, Texas, who was said to be one hundred and thirty-eight years old, and who had a daughter one hundred years of age. He discovered three hundred and eighty-one men, and two hundred and ninety-one women, all ninety years and over. The conclusions he arrived at, after a thorough investigation, appeared in the Pittsburg *Dispatch*.

According to the report in that paper, the great, outstanding fact which towered above all others, was that all persons who had reached great age did, at least in the early part of their lives, live out of doors almost continually, and they always had ventilation in their sleeping rooms. Most of them were farmers. Next came carpenters and merchants.

"Huckleberry" B. F. Finn, the original of Mark Twain's "Huck," still lives at the age of ninety in Eugene, Oregon. He is a hunter and fiddler.

Some of the golden rules for longevity which Dr. Davis discovered are as follows:

"Old persons depend very little on medicine, and have always done so.

"All have always been cheerful and great laughers. They never worried.

"All worked hard all their lives, including the millionaires.

"Many children in a family seem to have been no drawback to reaching old age, although the average seems to bring the proper number to three to five children.

"The data show that a fat man or woman has a small chance of growing old.

"The old people always have been great sleepers. The majority always went to bed between 8 and 9:30 o'clock, and rose from 4 to 6 o'clock in the morning.

"Heredity is a big factor, but environment is more important. A bad start in life in the way of strength can be overcome by proper development.

"Blondes have the best show in the old-age Marathon. Brunettes run a very poor second.

"Education is a negligible factor in longevity.

"None ever over-ate. Practically all were moderate and careful eaters.

"All old persons drank much water, but practically none of them ever drank mineral water.

"Baldness is the exception among the very old.

"Practically all faced poverty and hard work when children, and those who have been successful have kept up the hard work. Most of them are working actively after reaching one hundred.

"All have a variety of interests, and they have kept up interest in these things. They are never idle in work time, but there is no worry in their activity. All had their times of relaxation and recreation.

"Ambition for pecuniary wealth alone is found in only a few of those who have grown old.

"Great readers are the old people. Their greatest joy in old age (and practically all say they have been happy the last twenty years) is reading.

"The majority slept with their heads near an open window every night in the year.

"Not one of the centenarians ever took many drugs, or had high blood pressure."

This is all very interesting, but of greater interest to Latter-day Saints are the following facts:

"Practically none of those who have lived to a ripe old age ever indulged in tobacco, alcohol, or stimulants of any kind except in a small degree. There were only a small number of instances where persons, after becoming old, indulged at all in stimulants.

"Coffee and tea were seldom used more than once a day. Many never indulged in either. Milk, both sweet and buttermilk, was drunk much.

"Few of the old-age group ate meat (including bacon, chicken, and fish) more than once a day."

Here is another scientific endorsement of the Word of Wisdom, which was given to the world, over eighty years ago, through the Prophet Joseph Smith. In that revelation God tells His children that if they would abstain from intoxicants, tobacco, hot drinks, and all other injurious stimulants, and be temperate in the consumption of meats, they would receive health and strength in their bodies, and become enlightened in their minds. This was revealed at a time when people generally held that stimulants were good for the body, and regarded a meat diet as particularly conducive to vigor and strength. Science had no word of warning at that time, except against over-indulgence. Now scientists also preach the Word of Wisdom. After patient observation and laborious research, they have, finally, seen the light.

Now they should ask, further, Where did the Prophet Joseph receive his knowledge on this question? He was not a scientist. Who was his teacher? An honest and impartial examination of these questions would end in the thorough conviction that he received his information from God, through inspiration, and from no other source—that he was, in other words, a true prophet of the Lord.

In considering the question of longevity, there is one rule which was embodied in the law given on the Mount, and which holds good to-day, as well as then. The Lord said, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." That is an infallible rule. Children who honor their parents honor God, in whose stead the parents stand in the family, and He will reward them by temporal, as well as spiritual blessings. That is His promise, and His promises never fail. The years are rolling quickly by. If we desire many years on earth, and the enjoyment of health and all needful things to make life happy to the last, we can secure these great gifts by honoring our parents, keeping the Word of Wisdom, and order our lives in conformity to the laws of God.

J. M. S.

TRUE LIFE AND JOY.

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love and bear: this is to be
Good, great and joyous, beautiful and free:
This is alone Life, Joy, Empire, Victory."

(SHELLEY: *Prometheus Unbound.*)

TEACHINGS OF THE DOCTRINE AND COVENANTS.

ANOTHER point our friend disagrees with is: "That we are saved by keeping the commandments" (Sec. 76: 52). If we are not saved by keeping the commandments, where do we find salvation? What were the commandments given us for, if not to obey? Is not obedience one of heaven's first laws? "Faith without works is dead," and he who would gain salvation to his soul must keep all the commandments of God. He must obey Christ's teachings and be baptized, and this brings us to the writer's next objection: that "one who has not been baptized will be damned," and so he will.

"Verily, verily, I say unto you that they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am" (Sec. 84: 74). Christ has led the way, told us what to do to re-enter heaven, and there would be no truth in Him if He now went back on what He has taught. The soul who rejects Christ's teachings will be damned in the eternal regions. Through the terrestrial kingdom he may progress, but at the entrance to the celestial, where the Father dwelleth, he will find a barrier, raised by his own wilfulness, it will be impossible for him to pass.

The next objection raised is: "That it matters not what is used in the sacrament."

"For behold, I say unto you, it mattereth not what ye shall eat or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory."

In partaking of the sacrament, the "Mormons" use pure water, and to this the writer objects. When Christ partook of the last supper, and instituted the holy sacrament, He took wine, in all probability amply diluted with water, and blessed it. He did not say, you must use only bread and wine. He said, "Do this in remembrance of me," that was all. When you come together to partake of this simple repast, you come not to satisfy your hunger. As Paul says, "If any man hunger, let him eat at home" (I. Cor. 11: 34), and, you remember, Christ and His disciples had just had supper, when the Lord passed round the bread and wine, and bade them do the same thing when they met together to keep them in mind of Him. Let the remembrance of that awful night, when He was dragged before the tribunal and tried for His life, keep them humble, prayerful, watchful, lest sin overcome them. It was not so much what they were eating and drinking. If we must quibble over that, we would need to use unleavened bread, for it was the feast of the passover, and during that feast none but unleavened bread was used. No, it is the humble, lowly spirit that counts, the renewing of our covenants with the Savior, the gather-

ing strength that we may serve Him more faithfully. Why should any one object that the "Mormons" use pure water? Little children partake of the sacrament in the "Mormon" Church. Would it be wise to put wine to their lips? We "Mormons" do not drink wine, or strong drink of any kind, on any occasion whatever. Water is our chief drink, often the only drink that appears on the table, breakfast, dinner, and supper, so why should we deviate from our usual course and take that which is harmful at our most sacred repast? Reason points to water as the best, the purest, the safest drink, and the blessing of the Lord will never be withheld from us so long as we drink with pure hearts and minds. The "Mormons" partake of the sacrament every Sunday, it being part of the program, and not a separate service, and this will compare favorably with the practice of the sectarian churches that deem once a month sufficient to keep them in remembrance of what great things the Lord hath done for them.

Next, the writer says we teach "that the gospel should not be preached to slaves" (Sec. 134: 12). Let me quote you the passage, and leave you to see for yourselves how much truth there is in his assertion: "We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least, to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

This passage is found in the appendix to the Doctrine and Covenants. The whole section 134, sets forth our belief with regard to earthly governments and laws. We believe thoroughly in sustaining the laws of the land in which we live, and though we never at any time believed in slavery, absolutely contrary as it is to the doctrine of free agency which we most firmly uphold, as this passage clearly states, we do not think it would have been right, when slavery was practised, to have preached our gospel with its free-agency principles to those held in bondage, unless their masters had given us permission.

In the same way to-day, although we preach the gospel to all who but give us that honored privilege, no wife is baptized without the husband's consent; no children without the consent of their parents. We believe in fair dealing, and practise it. If our defamers were as willing to accord us fair play as we are to extend it to them, this little book I hold in my hand, and have endeavored to answer, in part, would hardly have been written. Its closing, scathing remarks against Brigham Young and Joseph F. Smith certainly show little of the spirit of love and forbear-

ance, to say nothing of justice, or the fact that every man has the inalienable right to think as he pleases, which one might expect from the pen of one who was endeavoring to further the cause of the Master, and bring souls to His fold.

Search the Scriptures. The "Mormons" have borne much, and are prepared to bear much more for the truth they uphold, for whatever else may be said of them, they are no cowards; and slaves to man and man's opinions they will never be.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

Again, I assert the "Mormons" are no slaves. We have a message to deliver to the world, and frankly, fearlessly, though all the world deride and endeavor to hush our voices, we stand and deliver it. Give us fair play and English justice, and we ask no more. Compare our teaching with your own Bible, and if you find we differ by so much as a hair's breadth, we will for ever remain silent. All we teach we can substantiate by Scripture. Modern revelation, which the world rejects, gives us our added light, and what any of our leaders have spoken at any time under the voice of inspiration, we are ready to stand by and defend, knowing it to be the truth, the whole truth, and nothing but the truth.

The closing sentence in this little book proves how much reliance is to be placed upon the writer's religion when he asserts: "The *essential* thing is not exact correctness of doctrine, but absolute, whole-hearted, loving *following of Christ*."

How can you follow any one without knowing exactly where he has gone? How can we follow Christ unless we know exactly where He trod?

Is not the "Mormon" teaching the most reliable when it declares: In order to obtain salvation, the most essential thing is that a man is taught correct doctrine, and next, that he carries out this doctrine to the letter, this being the only way in which he can follow Christ and save his soul.

Paul, writing to Timothy, stated that "the day would come when the people would not endure sound doctrine." That day has dawned, as the doctrine of this little book proves. Study well this doctrine, and that taught by the despised "Mormons," and then take your choice. Free agency is yours, and we shall not attempt to rob you of it. What difference does it make to us, whether you accept or reject our teachings? What difference does it make to me? None whatever.

Why should I be busy all day long, and then rob the night of

hours of repose to endeavor to get the Master's message before the world? If this is not the work of the Lord, and this message His message, why should I stay with it? Take your choice. That is yours to-day, the reward you will receive in the eternal beyond; but do not forget this one great, incontestable, undisputed fact, that, "as a man soweth, so shall he also reap," is a law, which, like that of of the Medes and Persians "altereth not." In a hell of remorse Dives lifted up his eyes, being in torment, because he chose wrongly on earth. Beware lest such a fate is yours, for nothing is more sure than that you will reap whatsoever you sow.

MOLLIE HIGGINSON.

AN ANSWER TO PRAYER.

ON the twenty-third of April, 1914, our youngest son was born. He was strong and healthy in every respect, until he attained the age of eleven months. At this age he was taken sick, and gradually got worse. We called in the doctor, who advised good nursing, as he did not need much medicine.

The doctor continued his visits for about three months, but no improvement took place. He then said he had done all he could, and gave us little hope for his recovery. The boy was suffering from infantile paralysis, viz.: an acute onset of paralysis, due to the inflammation of part of the spinal cord. The paralysed limbs rapidly waste, and deformities result.

We took him to the Manchester Childrens' Hospital for treatment, and the doctor there said it was a very bad case, and could form no opinion as to whether he would ever walk, but would be able to tell better in six months. The treatment here consisted of massaging the limbs.

During all this sickness, we continued to call in the servants of the Lord to administer to the child, and felt impressed that he would recover.

All the muscles of the limbs and shoulders had almost wasted away, and death appeared so near that my wife, one Sunday morning, arose at 4 a.m. to prepare the linen for the child's death. I remained with the child, and had come to the same conclusion at 4:30 a.m.

We both knelt down by the cot in which the child lay, and asked our heavenly Father to take him to himself, and relieve him of his sufferings.

This prayer was immediately answered, but not in the manner we expected at that moment. We had on the previous fast Sunday both testified that we knew the Lord would eventually restore our loved one to his wonted health and strength. While we were yet on our knees in supplication to the Lord, we were reminded of these testimonies, that if they were given under the inspiration of His

Holy Spirit, and through the Melchisedek Priesthood which I hold, the child should be restored to health again. We rose from our knees and looked at the child, and although death had apparently settled on him, we knew that even under these conditions he would be restored to health again.

We are thankful to be able to testify that this prayer has been fully realized, our little one has been restored to his health again, new muscles have taken the place of the old ones, new skin has grown over his body, new finger and toe nails have replaced the old ones, and a new smiling countenance has displaced the old one.

O yes, it seems grand after these days, weeks, and months of sickness to look at our dear one and hear his baby chatter, and to watch him run about the house again as if he had never had any sickness at all. Our faith in this great latter-day work has been strengthened, and we know beyond the shadow of a doubt that God does hear and answer prayer, if we will only put ourselves in tune with Him.

Stockport. W. GREGSON.

WHAT DOES THE GOSPEL DO FOR US?

As we daily go about doing our different duties, we come in contact with many people. With some we played when children. They were brought up with us in the same school, with every advantage we had, and taught to believe in the same almighty God. But, as we have grown to manhood and womanhood, different influences have entered our lives. Some have grown up with a desire to serve God, and do all in their power to help all around them. Others have been satisfied only when they were lost in the vortex of worldly pleasure, wondering why day after day they are filled with regret and a longing for something they know not what. These are they who, with pity in their voices, ask us the questions, "What does the gospel do for (us) you? How much better off are you for being good?" By this they mean, not going to theatres and balls, and going to Sunday school whilst they are wasting their time parading the streets. This they think is all that makes the pleasure of life. Then it is our turn to feel sorry, and a great pity enters our hearts for their ignorance.

"What does the gospel do for us?" Why, it makes life look more bright than it otherwise would be. In times of trouble, perhaps through the loss of a departed one, many of those who have not the gospel feel that life is not worth living, and say, There is no God, or he would not send these troubles upon us. But those who have the gospel, while they feel the loss very much, yet know that they are in God's hands, and they can say in their hearts to Him who gives life and takes it, Thy will, O Lord! is best. Thus the trials we are called upon to bear from time to time do not seem

one half so big. Then we can look about us and see beauty in everything. And when we have been to meeting, we can rise in the morning and feel a joy and satisfaction instead of the regret that comes from time wasted in worldly pleasure. What does the gospel do for us? It makes us happier, it makes us more bright and joyous, and if we strive to keep the commandments of our Lord and Savior, we feel and know that life is worth living.

Blackburn. BELLE BLACKBURNE.

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

—ALFRED TENNYSON.

CONTENTS:

The Lord's Supper... 17
Man's Relationship to Deity ... 22
Editorial: Rules for Longevity 24
Teachings of the Doctrine and Covenants 27
An Answer to Prayer 30
What Does the Gospel Do For Us? 31
Poetry:
Crossing the Bar 32

EDITED, PRINTED, AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.